178 [493] 622 It is not a rarity to see an automobile under the tent of the sheikh, even when he still wanders and camps with his tribe. Gradually the chiefs establish luxurious residences, equipped with all the comforts of modern living. At this stage the sheikh will spend most of the time away from the tribe, favoring the social, economic and political activities of the sedentary population.

177 622 178 An instructive example of the changes in the social status of the powerful sheikh is the case of the Rwala. The Rwala tribesmen still belong to the few remaining true Bedouin. Their former Sheikh, Emir Nuri al-Sha'lan, however, showed already before World War I his preference for a house to a tent. His grandson Fawaz, the present Emir of the tribe, was in his youth a genuine Bedouin, but later his mode of living became thoroughly westernized.[1)]

619 178 566 The tribesmen will not remain unaffected by this development. For a while they try tenaciously to preserve the nomadic mode of existence, but sooner or later they will become the exploited tenants and share-croppers on the estates of their leaders.

566 622 During the Mandatory regime the absentee landlords lost much of their grip on the cultivators, but the tenants of the tribal sheikhs are still in a virtual state of serfdom. In some cases the tribal chief still has complete authority over the

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1. Oppenheim, 1943, p. 108

1: Raswan T-3 (1913-35) 1947 MD4 Rwala
Bedouins M54

which their chieftain had offered me as a souvenir, for we had to travel by automobile. But I accepted two rarer gifts, and these heirlooms to boot. They were an ancient wood-carved coffee mortar, which had been in the possession of Sheykh Tai's family for generations. This pledge of his affection and friendship (as he called it) he had wrapped in an equally precious gift—three pieces of black cloth, artistically embroidered in gilt-silver thread, with verses from the Koran in Arabic calligraphy. They were choice pieces of the Ka'aba, which Sheykh Tai's great-grandfathers had brought many years ago from Mecca.

Loath as I was to accept such precious gifts, I was constrained to do so.

"We are brothers," said Sheykh Tai'. "Like the wolves. God be with thee. May He direct thy footsteps some future day into my dominions, so that I may meet thee again."

After bidding farewell to this wild, romantic and noble man, we cruised about in our old motor-car for five days along the southern foothills of the Jabal Sinjar, visiting the camps of various lesser tribes. Motor fuel we obtained from their *sbiyukhs*.

Nowadays, nearly all of them own motor-cars, and on their migrations they carry a fairly large stock of gasoline with them on their camels.

At last we reached the wide plain through which runs the old historic caravan route from Deyr ez-Zor to Mosul and Baghdad. There we found the first outposts of the Shammar, and there also we parted from the faithful Ibrahim. I paid him handsomely and sent the

[See pp. 163-167 cat. 116 for explanation of this statement—Analyst]

1: Raswan T-3 (1913-35) 1947 MD4 Rwala
Bedouins MJ4

443 stallions from various Bedouin tribes in the Euphrates.

Their kind is found everywhere in Arabia, Egypt, Syria, and Iraq. Almost invariably the *Akhayl* hail from Anayza and Buraida, two large oasis-towns of Kasim in the heart of Arabia.

[437] During spring they[1] travel among the nomad Arabs and barter rice, coffee, sugar, arms, munitions, and gold for camels and colts. Bedouins have only begun to sell [493 177] mares since the arrival of the automobile, which has displaced the horse for raiding purposes.

These traders travel unmolested throughout Arabia and they pay the *sheykh* of the tribe from which they purchase animals a small sum for the privilege of pursuing their business. Each trader has his own special tribe which he visits every year.

721 On the second day, when we came on some rain water left in the rocky hollows of a *wadi*, we decided to rest awhile and let our mares drink their fill. We had hardly dismounted when two strange Bedouins on horseback suddenly appeared. Ali jumped on his mare's back at once, and deserting me and our animals, galloped away in the opposite direction from which the Bedouins had come, obviously seeking cover.

"A *ghazu!*" he yelled, as he rode away.

The two strange Bedouins were armed. They were obviously not traders, as Ali had immediately perceived. More horsemen appeared and they began to fire at Ali and myself. My "Powerful" protector, ducking low over [291] his horse's neck, made a comical picture. The hostile Bedouins were Fid'an, as I knew from their striped shepherd's cloaks. To defend ourselves was useless, as we

1-[The Akhayl or camel and horse traders--Analyst]

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

alive during the summer. If they offer their animals to the King as 231
a gift, they are not only relieved of the burden of keeping them, but get back from the King double and treble the worth of their animals.

In spite of all that has been and is being done by Bin Sa'ud, how- 231
ever, the motor car remains a real and increasing menace to that 493
wonderful heritage of Arabia, the Arab Horse. Let us hope that the danger will be realised in time by the Governments of the Middle East. If Persia, Iraq, Turkey, Syria, Palestine, Egypt and Sa'udi Arabia collaborated to save the Arab horse, they could do so. India also could help in no small measure if she could be persuaded once again to mount Indian cavalry regiments on Arabs, in preference to Walers from Australia. My own conviction is that in the hour of trial and need, the Arab will do twice the work of the Waler, and will always outlast him in age and stamina. Unfortunately, as compared with the Australian he is small, and does not look so well on parade. But what of this in these days when shock action has gone for ever, and fire-action *cum* mechanisation is the only thing left to the cavalryman.

Yet let us thank God that, in various parts of our wide-flung Empire, men mounted on horses must for many years to come still be required.

AGEING HORSES

The Badawin gives the following names to a horse according to 231
his age:

During the first year he is called a *Fillu*.
As he enters his second year he is called a *Hauli*.
During his third year he is called a *Jidda* (ridden).
During his fourth year he is called a *Thenia*.
During his fifth year he is called a *Ruba*.
During his sixth year he is called a *Khamás*.
During his seventh year he is called a *Subá*.
During his eighth year he is called a *Garah* (aged).
Above eight (aged) all are *garah*.

OLD AGE AND DEATH

When a mare gets old she is gradually ridden less and less till she is, so to speak, pensioned off and given no work at all. She is well